

Tuesday August 27, 1963  
Played on Dec. 5, 1963

TABLE OF CONTENTS

How to read Beelzebub. Seeing oneself in certain experiences described in the book.

The mind; it's drawbacks - the future and the past; how they are enemies.

Three methods of receiving impressions; the use of impressions for subconscious.

Material of value and that which can be thrown away; how this applies also on Kestjaniman level. Elements with possibility of growth; radioactivity. Higher matter often will not stay with us. The need for preparation for higher matter, guidance of it, and having a vessel suitable for it.

Exercise of stopping at the present before going thru a door.  
The unique quality of the present.

Development according to one, three, two.

Art: The transmission of that which is beyond the form; examples given for the different arts; how this principle applies to work on oneself. The cultural inheritance of mankind and of oneself. Creation in life possible thru freedom. Anticipation of results negates possible freedom. What Gurdjieff put in Beelzebub.

The necessity for digesting material received in an exercise. The use of breathing exercise; its connection with the concept of future and past and 'binding' time.

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Now, what questions are there? There ought to be many. The results of trips, new people, new impressions, you yourself reacting differently, not in accordance with mother nature which teaches us many things - some good and some bad. Your mind, your feeling reacting in a certain way, and how flexible were they? How often did you find yourself in exactly the same way, you yourself as manifestation, in an entirely different surrounding.

Who never

It is like a fox, you know, ~~xxx~~ loses his traits. He may lose his pelt but not his traits. And it is for a long time that we keep our personality. And probably we will never lose it. Only the use of the personality for manifesting certain forms of behavior, prompted by whatever may be the motivation within one, will be, for a great long time, the same thing.

Only gradually, I believe, that we could add new forms, as it were, new worlds, or that even we can give to the old world of ourselves, our ordinary habits, a new kind of a color because we understand a little bit more of what is involved. And the more we can split, that is, separate certain things from ourselves and actually make the body function in the way we want it to function. I am sure you have thought about it many times and many times you are up against that particular difficulty: What really should we do?

Someone asked me last week to talk about how should we read. Here we have Beelzebub. We have 'In Search' and some of us have read Daly King's book. All three contain a tremendous amount of material and extremely useful and probably, by themselves, such a conglomeration of ideas that it is much too much for anyone to digest; surely not in a short time and even in his life time he probably will never get

to the end of it.

How do we read Beelzebub for instance? I assume we have read it all to first time, the second time, almost I would say, the third time. I think Tuesday people surely should have read it in accordance with the admonition of Gurdjieff himself to read it at least three times. And, with that assumption, what do you then do with the book? Where is it? Easily available? Do you pick it up? Do you look at it sometimes with an idea I wished I had time but I cannot do it now? Do you put it on your desk so that when you wake up in the morning maybe you see it and you say, "I ought to." And these desires that gradually you will have to go back again and again to reading it. And there may be long periods that you do not touch it.

I know by experience. I am not fooling myself and I am not trying to fool you. And I am not trying to tell you that you ought to do things which I believe are quite impossible even from a human standpoint; and that, at times, the desire for work of course is obliterated because other things take place. And it is quite necessary to realize that one cannot always be at a high pitch and a high fever. Perhaps make allowances for that in ordinary life. Very seldom that the concentration on a certain subject that you want to pursue will engage you for such a length of time that you forget everything else in your life.

Such events really do not happen with normal people. We are normal in that respect. We are not abnormal research men, for instance, who sleep day and night in the laboratory and have absolutely no time for anything else. We are not experts of that kind. We are still ordinary human beings with all different kinds of relationships and which relationships have to be maintained because we happen to be that way. And, to assume for a moment, that we would be such philosophers and

such psychologists that we are going to study Gurdjieff day in and day out, is just as stupid to assume that whenever we do movements that we even can be compared to temple dancers. We are not. We are just, as I say, ordinary human beings but we are interested.

And we are interested in something that can give color to ones life and that has to be stimulated from time to time. And we also know that coming once in a while to a group is not enough because there is a daily task to fulfill. And one of the tasks probably maybe for a certain length of time, you could give it that way, to read Beelzebub earnestly and quite seriously sitting down with the real intent of trying to find out something about it. And having read in then three times you are a little more familiar. And then what will you read and how will you read it?

My suggestion is that you will remember certain things that are important and struck you at the time that you read it before; certain things that have come up that probably you can place, a certain word. ~~in which~~ For that, by the way, the Index would be very helpful so that you could find where certain words occur. But the Index is not published as yet so, for the time being, you have to do without or you make ~~an~~ your own Index. And then you take such a work and you read about it. You read something maybe that reminded you of religion. You try to see what has Gurdjieff to say about religion. The chapter, you read it, maybe Buddha, St. Lama, Christ. And then, after you have read it, very slowly maybe two or three pages, you leaf thru it. You are referred back then ~~to something~~ to something you remember. Maybe all of a sudden the idea of perpetual motion starts. What is it? How did he say it? Who was really Gornahoor Harharkh? Then you think of Purgatory. You skip a little. You see, it is quite permissible to skip to get really ~~back~~ again the

feeling of the book. Certain passages that have struck you; it can be brought back again that you go thru the same kind of an experience and say, "How wonderful". And many times that you look at the book and you read two or three pages and you say, "Did I ever read that before? And how come that I do not remember it like that and I did not know that that was in it and that it was written that way. And how is it that I have forgotten it?" Well, of course, this is common occurrence.

This is common occurrence with a book like Beelzebub simply because Beelzebub is not like an ordinary book. Orage used to compare it to scripture. That is, whenever you are again in contact with it, you will find something new simply because it was put into it. Gurdjieff put his life into that. And when you see this Beelzebub as a, let's call it, a masterpiece for a moment, a chef d'oeuvre in any event, of something that is representing Gurdjieff's life, as living, crystallizing it now in a form which may be adaptable or acceptable to us which we can understand and in which we can see the man.

It is, Gurdjieff talks about man. He talks about humanity as a whole. And altho we will be inclined, when reading it, that we will think that he is talking about someone else, some of our friends, which we recognize very well in a description. You must never forget that he really talks about yourself, about us, as we are at times; not all the time; not experiencing everything that everybody in the book experiences. Naturally not.

But there are certain times, certain moments when we are like Nakary Kronbernkzion; sometimes like Lentrohamsanin; sometimes we know that we ~~xxx~~ reach a state by experience as if we are like Gornshoor Har-Harkh and where he makes a mistake and he feels like a puppy drowning

himself

in a well. And sometimes it is like the man at the end who is such a big executive and he gets frightened by a mouse. All these things, of course, are human experiences which we all have to a certain extent and inwhich we can find ourselves.

So, when I read two pages maybe and I have satisfied my curiosity where it was aroused in looking up something else and now something else and I remember that and I remember that and I am amazed that I do not remember certain things. Then I sit and I try to see myself in relation to that what I have read and to try to bring out myself states which I remember which were similar to that what I have just read about. And then I want to be honest and I want to say, "Is that correct? Is it no or isn't it? Do I still see certain things because of a conditioning or a rationalization process in a different way from that what Gurdjieff would call then an objective viewpoint?

And again and again I come to such conclusions that my mind is not as yet sufficiently free to see myself as I am or as I have been; and that the constant enemy that comes in my mind this associative thought and the non-wish to see myself as I am or the acceptance of that what I am really and I walways want to avoid that kind of truth about myself.

You see, the mind, altho it is a wonderful instrument and without the mind we would be like animals because our instincts would nothelp us sufficiently to have visions and project ourselves in the future and even to believe in the possibility of changing potentiality into an actual form of life. This is what distinguishes ~~xxx~~ a human being from an animal and naturally from a plant.

But, even with that, the mind, being capable of having that kind of possibility of seeing as if it could be realized, also has many draw-

backs. And the two drawbacks that are inherent in the mind are simply to use a few words, the past and the future. The past is much worse than the future because it is simply because I do not understand the present at all. The present immediately avades me and I am not part of it any more and it goes over into past. And, for that reason, I remain attached to it and my mind helps me to remain attached because with my memory, with the thoughts, with the considering, with all the different ways I have for myself mentally to explain things that I have gone thru, even in the form form of meditation and thinking about myself, my constant endeavor is to remains attached to that what has gone thru me and what is part of me and ~~which~~ unquestionably is my possession, as it were, because it has been lodged and it has been recorded in my mind.

I am not going to give that up and I want to live in it because it is useful for me. I say it is/simply because it makes me understand what I am able to do now since, if I understand what has gone on, then I will know definitely how to behave. And it is exactly this kind of a truthfulness that I try and constantly put myself on the road of thinking about my past and what has happened. And, in trying to find in the past the present of a moment which has gone thru me since I know it has gone into the past, that I am constantly bound by that past in my mind. And that function of my mind, that what I call my history, that what is my life, that what is still there and always will be there because the memory remains, and when I now receive, at the moment, certain impressions, immediately, by association, I bring everything that I have that is of a similar nature to the foreground and I become involved again and again in that what I bring in as new material and that new material cannot stand on its own feet because it has to have support of my memory.

It is an interesting thing to see how a mind like that must continue to work because with this I prepare myself, let's say, for speaking or for behaving or for seeing. And I do not feel sure of myself unless I take everything that has gone on in my mind as that what belongs to me, I call it memory or availability of impressions which I already have received, that I will never be sure unless I have that kind of foundation on which I start to act and that my acting thereby becomes constantly colored by that what I have already been and not what I am.

As against that, the future is also just as much an enemy. It is the expectation and the hallucination and the idea of that what I will be, again based on what is my experience. But also that, for some reason or other, I believe that it need not always be the same way as it has been. And this is the terrible hope that I have that there is, for some reason or other, something that can change me and that perhaps it might not be like it always was but that maybe because God will help me or maybe circumstances will not be so bad or I myself will have more will power; that I constantly believe that in the future my behavior might be a little bit ~~mak~~ more kind or that I will not fly off the handle so easily or that I really will behave the way I ought to behave and that perhaps in the future I will not be as mechanical if I assume that I am.

So, the link constantly between that what is the past, using that for myself as the foundation on which I start to act in the future and the expectation of that what will come in the future and me behaving in a certain way, all of that remains colored, constantly subjective. And there is no way out.

That is, if I keep on thinking, philosophizing, trying to weigh things even, this pondering quality of seeing things as they were: The task I gave the other day, in trying to weigh at times during the day of what and how I spend my time uselessly, is, for that reason, an almost impossible kind of a task. At the same time, I had to give it because it needs, one always needs perspective of something to see in what direction can I really valuate my time. If I link it up with either a past or with the future, I will not have a true valuation of such time.

That is the kind of a statement of course you will deny because you will not believe not. You will say that in the past, whatever has happened and you think about it, that you can valuate it. I still think you cannot, I think that when you start to valuate, even in the most quiet moments, that you will introduce certain things that either are colored or you will forget certain things that afterwards you happen to think about and, at the time, you could not think about and therefore the judgement is not complete.

This is the form meditation should take when I start to think about what I have read. I have to introduce that fact that I am not, even when I think about my reading, a person who really understands. And it is only that - and I will give you the solution now: That is, when I now wake up, when I, in such meditation, wake up, I come at that time, see myself as an instrument having received impressions from the reading which, at the time when I read them, even if I were not awake, I know that they have been recorded and, when I wake up, there is a possibility that such impressions will come to the foreground in my mind actually as concepts which are clear. And, because of my own state of awareness, they will be truthful.

I can only say, "Try it." It is the only way by which you will retain that what you have read. If you do not do it, it goes with everything in the pot and it comes out as a mush-mush. You have to have certain concepts absolutely clear. And you will only see them when you are awake. Then, when they are registered in your state, in that state of being, the registration is indelible and will never leave you. But, if you do it any other way, you will fall into the trap of, as I say, the past and the future. Your mind starts functioning in its usual way and very interestingly and sometimes amusingly but it will not have the lasting value.

After all, what are we trying to do? We are trying to establish in ourselves something that is permanent, something that cannot be taken away from us any more; that regardless of the conditions in which we live, regardless of the experiences which we will have and impressions which will come in on us second after second in tremendous quantity, that they, by themselves, will not have the power ~~xx~~ to wash away or to make indelible, that is, to really ~~make~~ make fade that what could have been lodged in ourselves in our being at a certain level which should stay there forever.

When I say forever, I really mean eternally. But when I say forever, it simply means it is an expression that it is no longer subject to time. What does it mean? When it is not subject to time, it means that it is timeless and that therefore at any one time it is there. This is a question of timelessness because whenever that is, anyone moment in time, it is present. That is another definition for that what one wants to receive and keep so that on that basis, where there is timelessness, on that basis I will ~~xx~~ have in my being the ability to produce and reproduce that what I have received in previous occasions of my life.

You see, I make a distinction between recalling it in a state of awareness and not associating with it an impression~~s~~ which I receive when I am conscious. There is a different classification. Material that has gone into me in an unconscious state can be made available. But I have to be in a different condition in order to bring it to the foreground in my mind. In ordinary life, in unconscious states, many things will come without me questioning it or without wanting ~~in~~ it or comes without myself making any attempt. It comes. And I cannot help it when it does come and when it~~s~~ does not come, I cannot help it either. In a state of awareness, receiving impressions, such impressions are not in my mind any longer. They have gone to the feeding of another form of consciousness which is not available to me at the time when I am unconscious.

The third form I am talking about is receiving impressions in an unconscious state which, when I now wake up, become available to me.<sup>2</sup> They are material which, at the time when I am awake, can be united with impressions I receive when I am in an awakened state. And then such impressions, in combination~~s~~ will then go to the subconscious.

So the final result is a certain permanency of impressions which have reached me in three different ways, all now focused on one final deposit. And that deposit, when it is in subconscious, has become permanent. And this is the aim.

I try to bring, out of the ~~chaos~~ and tremendous amount of impressions which I have received, which I receive now unconsciously and also those that I can receive consciously, all of them, directing them now in some way or other towards the possibility of feeding that what is important for me at the present time. It is the formation of subconscious into something where it can stay. That is, it has to be developed.

Thus subconscious, I said once, splits into two possibilities. One will remain conscious in the ordinary sense of the word as we attach to consciousness which is a certain mental function. The other will come for the feeding and will be used for the feeding of Kestjan and grow out, with Kestjan which partly exists in the Sol La Si of Kesjdna Body.

So that the totality of the wish to work means that at the same time when I feed those possibilities of centers growing out into a functioning for a body, that I also prepare food for the actual body so that when they are grown, full grown, they have a place to live. And, when we talk about Kestjan, I talk about two things: The further formation of that what now is in existence as Do Re Mi into a concept, almost a building. And, in the second place, the equipment of that building which comes from my subconscious.

The bricks, the media, the different impressions I have received, all of them become material to be used for that purpose; and some are useful and some, in weighing them, I will throw out because they are waste. All they~~w~~ were good for at the time was to feed my ordinary physical body. And, since that has been fulfilled practically and since there is very little any more necessary to maintain it, I can afford to throw certain things away which have lost their value.

What are these things? They are ordinary things called stuff. They are forms of matter which have in them no further possibility of change. They have to stay on the level where they are and they either will be destroyed or be united with the conditions as we find them on Earth and probably be put in the soil when we are buried. That kind of material is of no further use. It has done its usefulness. As I said before, the formation of the physical body.

There are parts of the body which still have the possibility of being

changed into forms of a different density. They, in themselves, are certain elements, certain configurations in chemistry which have the possibility of change. There are elements in ordinary chemistry which are at the end of their development. There are elements also which still can grow into, as it were, by change and a re-arrangement of atoms and electrons of a different kind of density so that certain elements can split up into vapors or gaseous states or gamma rays or things of that kind. Very often we call them radioactive. But it is not necessary to limit simply to the radioactivity. It is very often possible that certain isotopes of elements can change into forms of a higher density which then, because of that density, that is, when I say higher density, I mean lighter density. They become material for a different level of being.

That is material that can be used for the building of Kestjan and again in Kestjan exactly the same process takes place that there is material that stays on a Kestjanian level and again material that could be used for the building of ones Soul.

All of this requires naturally a very fine division, also a certain insight, also a certain realization that we cannot play too much with it and we have to make conditions such that whenever material exists that that material finds a place and finds a home. It is another way of looking at work because sometimes I think that if I am just awake and then, in the state of awareness I receive material, that that is enough. And, of course, it is not enough when there is no place to go. We have not worked in many ways long enough to build anything so that you might say that what belongs to a higher level, that kind of matter, is willing to stay with us.

What does it find? An ordinary body with a little bit of functioning.

It cannot feel, you might say, at home. I have said sometimes: If God would come, He would not recognize us and He would leave again because He would say, "I made a mistake, I really do not belong there" kind of: "Who called me? Maybe it is the wrong number." You see, we are presumptuous. We sometimes think that we already are in such a state that God ought to be very happy to be with us. And we are quite far removed from the necessity of building something, realizing that how can one prepare oneself for the receiving of that kind of higher foods?

Ambrosia of some kind, nectar of some kind, served to us by means of, you probably know the name, Hebes, the servant girls of the Gods of Olympus. Who are they in us? Who are the Gods in us? Where is Olympus? What will be used in us as Gods to be served with? And who will prepare it? And this whole process of preparing, Gurdjieff calls it to work time and time and time again. That is preparation.

So, when I think and sit and read and meditate and it goes thru my mind that there is a day and I read; and fifteen minutes I read, I must also realize that I cannot go back again to life and forget immediately that I have read. And I cannot say that if I have read something of a different kind of that I am entitled even to keep it. And perhaps it is something that I keep as it were, as if I carry something very precious. For a little while at least that I am under the influence of that; and that I go into ordinary life wanting to keep it and knowing very well that my ordinary life immediately will knock it to pieces and break it. It is an amphora that I carry in two hands and when I do, I stumble.

These terrible things of course do happen and I do not want to say that we are at fault. But it is necessary to realize that we are engaged in some kind of a fight of a holy and a sacred nature; and that things will not come that easy and that we have to pray many times for the possibility of being the right kind of a vessel to receive even the

material so that that material can stay there and, as I said, can be at home, wants to stay. Otherwise it will go away again. Such material, if it is received by us at the present time, it is like a strange country. They do not know which way to turn and there is absolutely no guide in ourselves to point out the way where it should go.

Where is the I that could tell the impressions to go to the subconscious? It has to be guided. It is not a natural way. It has to go thru detours probably but it has to reach there and that I has to know. And that I is still so small and it is almost, at times, reluctant and afraid because it does not believe that it can actually take on itself that ~~maxim~~ particular responsibility.

We are in a very strange state regarding work. And sometimes we want to and sometimes we know we cannot. Sometimes we are hesitant. Sometimes we are really as if we have wings. And ~~suum~~ this goes up and down, up and down; and how to catch it at the proper time: To be awake at the time when it goes up and just reaches a maximum of possibility and then send it a little bit further at that time; as if then it could be carried a little more and then actually exhaust all the possibilities that are inherent in the momentum of such a procedure.

How can I catch the times when I really am in a good state and then want to work? Usually I do not want to work then because I do not feel that it is necessary. Things are going well with me so why should I even thank God that He made me alive? Or when I think that they are going well, I think that I did it and, for that reason, I close myself up completely in some form of vanity. It is this that bothers me when I really see myself. This belief that I still have of myself as in the past, having gone thru all the different things, that I still have that kind of a belief and conceit that tomorrow will be different. And, for whatever reason, I have absolutely no desire to inquire about that kind of unreason

because, if I start, I would not find any justification for even having that thought or that kind of hope.

We are really, in that way, very very stupid and we are so bound by what we are and what we are constantly manifesting, that we cannot and we dare not cut loose because that is the alternative? To be floundering a little bit and to be in midstream or not to be able to see in what direction to go? And where is the guide that will tell us to go in that direction and not in something else? It is far better that we are in that state however instead of in the state of already believing that we have reached something. Because, as soon as I have reached something, I sit down and rest on my laurels. Then I fall back again into a negativity if not being able to do anything at all. And again, I know that is wrong. And then I start. I go from future to past; back again to future and I pass thru present and I never stop.

What does collecting mean? What does relaxation mean? What does coming to myself mean. It is stopping at the point when I go from one place to another. Stopping from that what is past before I go into the future and activity. It is exactly that what happens when I am in front of a door and I come to myself and I am there and then open the door.

You remember I have given that exercise many times. But you probably have never linked it up ~~with~~ that is, by seeing that the past is there is changed into the present to which you hold on and then becomes future. And ~~how~~ you hold on. This is the strange thing. We have to be present constantly to the present. And the present moves and our presence to the present has to move with it. And this continuation of the line of life, the time duration, this changing constantly of points which are in themselves different but, in principle, exactly the same.

That I can never understand. If I could understand that value of the present, I would actually have the key to my life. But I cannot understand that the next moment is not just as good as this and that therefore I hang onto that what is now my moment and becomes the past ~~and~~ and live~~s~~ there, that I do not have the moment any more.

There is something of a quality on the present which is not either in the past or the future. That is the experience of being. There is not experience of being in the past and neither is there in the future. Try to think about that. Try to realize what is the being and you know then that that being leaves you as soon as you start to think about it. As soon as you put something in words, you lose it. This being is a question for us of the next step in the development which is our emotional center fully grown into a body; and that therefore, when we talk about the necessity of going out of our physical state into something of a different nature, something of a different level, that then our necessity of reaching that includes the development of that what is now feeling.

The concept ~~is~~ for that, how to reach feeling and make it develop, depends on my understanding which is located in my mind. The realization of the present as a mental concept gives me, from the standpoint of where I am now, that is my physical body, the bridge ~~xxxx~~ which overbridges in its porcess, going from one to three, it overbridges two. Now I wish to build two. I am at three and I see one. I realize that that is what is me and that something in between has to start to function.

With other words: Between one and three, that is, the physical body and the emotional body or the beginning of it in the form of impressions made conscious, now has to be kept in an equilibrium. And the equilibrium has to be found somewhere in between. It is not always in the center. It is inbetween the two points but it is indicated by the Do, if I

connect the Do's of the three possible bodies, it is indicated by the Do of the second body. Also, if I am at Fa in the physical body, I try to see that that Fa connecting with the Fa of Emotional Body and connecting with Fa of the Intellectual Body becomes again in another form of equilibrium the central possibility of the development of the three bodies. I do not want to develop that any further because it is too difficult.

I am at one. I have three needed for the concept. I return to two. This idea is exactly the same as observing and returning in participation to that what is my feeling. In my feeling now the further development becomes experimentation. That is Sol La Si of Kosedjan.

So, what is needed? In my ordinary life as manifestation, whatever form it takes, in any one of the three centers something has to be introduced which is not of a physical nature. This is a question sometimes of a seeing and an insight regarding research and sometimes it is that what is put in an art form which is not subject to any form either words, painting, music, notes, dance, whatever it may be; it never can be subject to that kind of form of a physical kind that we usually need in order to express any kind of a form of art or anything that we say that exists as art or that exists as a scientific endeavor.

And it is this what is really necessary for oneself to introduce into that what already exists; something else which someone who is sensitive to it, can feel and not can see. That is, one becomes xxxx aware of the existence of that what not exists in our ordinary terminology of seeing that what now is physical appearance. It is the reading between the lines. I have said it once. It is that what is beyond the mountain. Sometimes, that what is beyond activity, as in Vedanta, to realize that. It is sometimes that what is created by a dance form as represented by the human body dancing but the atmosphere around it is something that one

does not see and, at the same time, one can become aware of it.

It is, in painting, that what is the combination of the colors or the forms together which creates something ~~new~~ else which is not either the color or the lines by themselves. It is what is called economically, cultural inheritance. It is a very ordinary concept. It is very well known that it starts to exist when there is a mass of people, a conglomeration. Sometimes I have compared it to the knots of a net which, because of the relationship between the knots will make the strength altho there are many openings.

It is exactly the same configuration that exists in a atom when I realize that there is a nucleus and electrons around with tremendous space in between. It is exactly the same kind of a thing that exists in the universe if I understand the cosmological values of the relationships of that what now may be Earth, planets and sun, solar system, all together, with that what is the space and, at the same time, held together by some law. It is really, perhaps the best expression to use; it is the law that keeps such people together as a mass.

Sometimes I have compared it with the network of telephone wires where each subscriber can phone to any other subscriber. When a new one enters, he profits by all the other subscribers already existing. This is cultural inheritance. It is the building by ~~new~~ mankind of that what already has taken place and what he now can use for his own.

It is for me, when I grow, the use of my physical body for the possible development of other bodies. That is my cultural inheritance. That it is stupid and that it is twisted around, is not my fault. It means that it has to be changed and it has to be purified. And it can be, at points, really be very servicable for that purpose. Nevertheless it is the inheritance I have with which I face the problems of life. And it

This is the only kind of thing that I have with which I face it. And it does not ~~particularly~~ matter if my body is the way it is or my feelings or my mind functions the way they are; there I am. With that, I work. And with that, that I use now as a foundation for the further building of something else.

Sometimes I do not think we understand well enough that we have this tremendous advantage. That not only the cultural inheritance of mankind which at the present time exists, can be extremely useful for us if we understood it but that the conditions as far as human beings now living could be of extreme value and that that what we have gone thru in our own development and which we now call our culture, our own educational culture, let's call it, that that at this moment could become first the stool on which I stand, gradually ~~existing~~ changing in density that on which I stand, and then gradually using that what has been given to me before for the purpose of further development.

It is the step that is necessary that I realize that everything that I have already accumulated in the past, everything that has made me what I am now, that is, everything that I have studied, felt, thought and so forth, can again be used by myself for further evolution so that I do not and I should not worry.

I lose it first. It is that I have to become entirely free from it. Either I lose my life or I will never find it. But then again, when I have lost ~~to~~ it, I find it. And it comes back then in such an entirely different form because I have the possibility of selecting that what I now wish to express in such a way and immediately everything that is related, as it were, is ready, comes forwards as if it were stored away temporarily in a pigeon hole and ther it is, with memory, with everything that has been recorded before, now becomes available for the one purpose

of illustrating and elucidating that what one says or that what one manifests.

And, you see, on that basis, creatin, real creation, that is, real art, real putting onto some form something that strikes one - it is not just like in photography to snap a shutter. Of course, there is something that one recognizes at a moment. At that moment then, that is, that moment which must find within oneself a moment of recognition and that then, by the simple movement of taking a ~~pixmat~~ picture, it is then again translated with that what is the form onto a photograph. But it is exactly the same way in any other kind of a form of arts that that what then, at that moment exists as a result of what one is when one is awake, seeing that what is ones whole life in one. And a really great atrist, I mean by that a man who does know how to create, at any one time he creates, he sees his whole life. And it is as if then, in that what he creates, everything he has lived comes to the foreground at his command and he pours it togehter with that what is his material, surrounding that material with the atmosphere which is not entirely of this Earth; of a different kind of a density so that finally that what is poured out and has taken a form and is more or less solidified in some kind of artistic achievement represents, with that atmosphere which is around him, a work of art.

It is really this necessity that one must see that all of that what one is can be made available at a certain time when one wishes to create. And the necessity is, in the first place, to be awake. And that includes at the moment of that awareness, the crossing of the Si Do, so that one is free entirely from that what has gone on. One ought to, in creation, be at any one time ready to give up ones life.

This again is a very strong statement because it looks almost impossible. One creates in life constantly by being free in life constantly. And the reason why we do not create is very often that we are not free. The freedom

that we wish is that what we do without planning to see the results. And this is exactly why the future is an enemy because I expect constantly in that what I want to do, exactly because it is based on the past, that what I think I ought to be in the future. And when it is not that way, when the result is different, I am disappointed. And I blame either conditions or myself sometimes. But I never realize that the wish to work can never include a wish to a description of that what I will want as a result.

The wish to work stops at the moment when I say, "I wish to wake up." This is the only legitimate wish. That moment of wishing to wake up is equivalent to freedom. You may not see that Si Do, that freedom means I am free from the future. I anticipate quite logically because the freedom has to be for something. Otherwise, why would I want to be free?

So, I am not divorcing in my own mind or in my heart when I say I wish freedom, that then that should not lead to something entirely different. I expect it to be different because it would have the particular attribute of freedom which I do not know now. And when I try to work towards that freedom, I expect to continue to live.

You remember the three bodies, how the Soul Body is really on top of the physical, joined together by Kestjan. And is it really that what I expect at the end of the Si Do, that that new Do is again the beginning of some kind of a cycle. Perhaps in my life it may be Intellectual Body.

That is really what I want. But when I, regarding my work, regarding trying to wake up, link myself up with that what might happen in the future, I impose on me a certain bondage. And it is that kind of freedom really/<sup>from</sup> that what I wish to achieve in any kind of a form that is an enemy I say of my mind and very often it is an enemy of my feeling. As a

result, being linked up with that and that kind of an identification hurts me when the results are different from what I expect. And the blame, wherever it may be, the state inwhich I am, this constantly wanting something that is perhaps subjectively described or even with the best of intentions that I try to see as well as I can and as free as I could be and really unselfishly, even that~~y~~ it still is based on that what is myself and it is not as yet put in the form of a digested life.

Cultural inheritance in myself is that what has been digested and is now in a form. It is the fusion of everything in the past which becomes the present so that there is, in that present, no more recognition of the individual units. And when I say I have looked abd my whole past life up to this momeny has become one, it is only possible to pour, as I said a little while ago, into a form of art when it is one, not when it is sporadically divided. When I am in a presant momentm in that moment the while past as an octave has been out together like an accordian, telescoped into that one point. It contains everything and then it can become all.

That future, that is, the basis on which the future can be built, has to start with something that is unique. And it cannot be mixed with anything tht already has happened. So, in this fusion process, which mind and heart both can do, I can~~not~~ make out of the material which I have recieived something new and different and that then can serve for the possible growth of an evolutionary level I wish to reach, first as Kendjan, Sa Do, and ultimately as intellectual Si Do.

This is the aim: ~~to~~ to extract from the book after one has read it, that what is the meaning not expressed in the words; to see what it is that makes a certain thing, object, man, anything alive, live. It is not the form. The representation of that is the form. That what is, that form,

represents, that is the secret of life. This is what we want; we want the key. We want, almost I would say, to tunnel thru to that regardless of the difficulties that we will encounter and not to give up; to hold onto it. Never mind if one is not successful. Never mind if you are dejected. If it is difficult, if you suffer, what other wise, not only what would you do, but what else? You will suffer anyhow. You cannot help it. You cannot drown it out. It will come. At the same time, you will have to cross it in some way or other. You may as well cross it now. At the moment of death you cross all of it.

It is a terrible thing to realize that, that everything that we now avoid will be there at the moment of death. And then it is unavoidable. I say it is a terrible thought. It is really if you consider, if that could be ones belief, then one would say, "I must work." Of course I have always my hope and a false hope that it is not so and that I say, "I die just like that." It is that moment inwhich that happens. It is as if in a dream which lasts only a very short time, many things have happened one after the other, most idiotically put together in such a short time length but if you try to describe it ~~much~~ you would have to have four or five hours to describe a dream and it has happened almost in a second.

Sometimes I do not know how you wake up. How sometimes, at the moment when you are awake maybe you can keep yourself a little bit, a little bit as if you are still asleep, still awake, as if sometimes something returns to you. And it is as if, at that moment, it cannot as yet enter because the body itself is not as yet ready. Work can produce sometimes states of that kind. They are not necessarily dangerous but one is afraid of them. But at the same time, if one could experience that state of separateness and then stay, at the same time knowing that one will return because life on Earth is not as yet finished. It is not a question

of dying, It is a question of temporarily as if being suspended and then again entering and then, with a certain form of will power, make ones body behave in the same way as before. That is what we call waking up in the physical sense. For quite some time, that what was separated remains separated and functions with in the physical body.

The reason I say this, some day you will read about drugs which will have the ability to separate parts of oneself from oneself and you will be probably at times be very much tempted to try to see what it would be as an experience for oneself. For one thing, as long as you live, do not ever do it without someone else. And if you do do it, only have one aim: To try to find God. Do not do it for any other aim. If you do it for that, it could be justified. And when that is not there, you play with too much fire which, exactly the same as the atom bomb, is not as yet ready to be released.

You see the trouble, the trouble ~~xxxx~~ <sup>that</sup> Beelzebub had when he prematurely intervened with the affairs which were not his. We do the same thing scientifically by opening up an atom abd releasing a certain form of energy which we cannot handle. That is, if nature would do it gradually in the form of radioactivity, it would be quite alright. But we do it all of a sudden and there we are with fall out and everything that at the present time contaminates the atmosphere.

We do exactly the same thing to ourselves when we wake up and then immediately think that we can behave as if we are conscious. It is quite true that whn we wake up we release energy of an entirely different nature and sometimes in such quantities that we do not know what to do with it. And that therefore, not only that we do not know what to do with it, it cannot stay. There is not preparation so it is lost. And it creates temporarily a very difficult condition of ourselves and also for other who are in the neighborhood so that we become less and less

able to live with. It is a result very often of work. Also, if such a thing happens, that is, if there is a quantity of that kind of material which I cannot as yet digest, I will have to be quiet and not work and simply be content by being as well as I can quiet, relaxed, on oredr to give that material a chance to distribute itself.

Very often in an exercise, sometimes the sensing exercise, sometimes an exercise of collecting, sometimes you~~may~~ remember an exercise I mentioned about the four religions, certain things that place in ones body and it is necessary after that to help distribute the material that is there nad not just leave it as little lumps. It has to be distributed. And many times such exercise are continued by means of "I AM", a breathing exercise, an inhalation and a waiting and an exhalation.

When I inhale I go thru a period of the past. When I stand still I am at that ~~moment~~ moment, in the present. When I exhale, I project myself in the future. This way I bind time. This way whatever material there is and has been received on account of such an exercise, when I inhale that what is there is now collected and put on the basis of laertness. As I exhale, at the time when I breath out~~x~~ a ce rtain quantity of air, the totality of such material within one is distributed over the whole body.

Again I say these things because I want to give all of us perspective in the possibility of work. But unless you want to work and unless you really become again and again more and more serious of wanting to take this kind of material to yourself and become responsible and use it in the right way and not in the wrong way, if you do not do that, you hold up the possible progress of other people. And it cannot be done because I assure you I will go ahead with wanting to work together in some way so that we actually could derive benefit.

The aim is that all of us come to a point where that what is idea and concept, that what is remembrance of Gurdjieff and that what we understand of work, that that becomes permanent within one, that it will never leave you, that regardless of conditions inwhich you live later, that you will never forget and that I hope that there will be constantly a desire to wish to continue to work on yourself for your benefit, for your growth, for your possible evolution, for the formation of your Soul so that you really then can understand the reason of your existence and, in that way, maintain and help maintain that for which you were maybe born; not probably - maybe.

There is a possibility that there is a reason why we were born for something, not necessarily just for maintaining organic kingdom. So, when I speak about these things it may be sometimes a little bit above your head. It will not matter at all. Do not think for a moment that I expect you to do the tasks that I tell you to do in such a way that you really can say I have done it. I much more expect you to say it is impossible for me. And still, the incentive, the wish, the constant thought, the knowledge that such things can exist and could be realized maybe at times, maybe also for you some day in the future, wherever you are in development, that you will not give up but that you will continue all the time, not only having it in your mind, with your feelings, with your actions, that you constantly say, "Yes, here I am, here I am, let me see. Let me believe. I can. I do wish." Then I do.

He who knows, he works. He who works, he Is. He has then a Being and with that a possibility of a Soul. This is really the question of recognizing that what is beyond, as I said before, all action. That what is really oneself, that is I of I. With that in our lives, even the potential, even a little bit grown out already can start to

function as a beacon so that we can pray, so that even in worship, we could belong. With that, one could actually be united with that; either that becomes us or we become that. That am I.

So, maybe we work, huh? Maybe Kingstone, that ~~know~~ is the way we read. How to take the book. You know how you will. You see the book. Do not touch it. Wait. Then you extend your hand. You will, you will touch it. You say, "It is mine." But I know, with my reverence, this is the way I see that what is for me possible, as possible growth. I look at the possibility of my Soul in such a way that I will hesitate even to touch it. And, at the same time, my real wish to read will make me over come the hesitation and I say, "But I can if I wish. I will read." Then I read.

So, maybe next week we will meet in the other place. September starts. A little bit different re-arrangement maybe of groups. Maybe we are, maybe we have ahead of us something that could help us. Maybe. I do not know really. It is difficult to foresee. I can say I hope. I can also say I sincerely wish. I hope that all of us can to be together for some time still. But we must work. So, goodnight. I will see you next week,